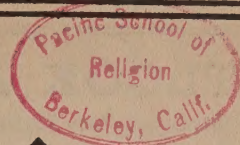


The American Friend



Old Series
Vol. XLIII. No. 10

MAY 14, 1936

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What Preaching Christ Means

William Hiram Foulkes

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In Defense of Kagawa

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

WHAT FOOLS THESE MORTALS BE!

It has become trite to say that war clouds loom on the horizon—and it is scarcely a true picture. They are no longer confined to the horizon. The whole sky is overcast and something less than an omnipotent "rainmaker" is needed to precipitate a flood as terrible, so far as humanity is concerned, as the Biblical deluge.

Italy wages war on Ethiopia. The fact that there has been no formal declaration of a state of war on the part of the invading power does not diminish in any way the destructiveness of the implements used. The chemical action of lethal gases upon the lungs of human beings is not affected by the words—or lack of them—of diplomats. Likewise, shellfire does not consider "scraps of paper."

Press reports from the Far East are almost stereotyped in their accounts of Japanese-Soviet skirmishes on the boundary of Mongolia.

German troops occupy the demilitarized zone in the Rhineland in defiance of the Treaty of Versailles. The attention of an exhausted people is kept from their own plight by farfetched subterfuges: for instance, having one great, great grandparent of the wrong religious faith is sufficient to damn a man. For an infringement of the mandates of society dependent upon no greater personal responsibility than that, a man can be sent to a concentration camp, the horrors of which few people can even imagine.

Non-aggression and mutual assistance treaties have been signed by France, Austria, Russia, Rumania, Turkey, and other nations which have chestnuts in the fire beneath the seething cauldron of European politics. League members are refusing to cooperate where imperial interests, or the interests of powerful but still friendly neighbors, are at stake.

PREPARATIONS FOR "DEFENSE"

Nor does one have to go so far away from home for signs that international, armed conflict is so closely upon us that even the most unimaginative can almost hear the roar of guns. While government officials maintain that the army and navy of the United States are for defensive purposes only, Congress, at this session, voted a larger military appropriation than ever before. The amount, \$993,797,000, is beyond the conception of the ordinary mind not trained in technical mathematics. Nor is this all; there are many additional millions of dollars

allocated otherwise, which can be diverted to the subsidizing of military projects.

This first staggering sum of money is to be used to build up the army and navy for purposes of "defense." A large proportion of this goes to build and maintain battleships. The State of Maine alone boasts something like 3,000 miles of coastline. It is true that other Atlantic and Pacific Seaboard states cannot even approximate this proud figure. Nevertheless, the construction of a sufficient number of battleships for the "defense" of the United States, with its vast stretch of coastline, is not within the financial reach of any nation existing today, no matter to what plausible extents credit is stretched.

Neither has the United States, within the past, kept its battleships within "defense" range of American shores. At the present time, there are some in what, in spite of the Open Door Policy and International Concessions, are distinctly Chinese waters.

If one believes that it is necessary for the defense of the United States to have American gunboats on the Yangtze River, how can he be both consistent and critical of Mussolini's African policy? According to reports from Italy, Fascists soldiers in Ethiopia believe they are "defending" the fatherland. The biological cream of the race is put up for systematic and wholesale slaughter during a war.

The loss occasioned by the killing and maiming of the best specimens, physically and mentally, of our male citizenry in what is normally and by statistical averages their most productive years, cannot be completely comprehended. If any portion of that loss is ever recovered, it must be by an evolutionary process too slow to affect the lives of members of any generation living today.

Nothing more than approximations has ever been made of the numbers of women, children, and old men killed from 1914 to the early 1920's by famines caused by food and medicinal supply blockades, some of which were not lifted with the silencing of Big Bertha and her horde of vari-sized sisters on wing and wheel.

Mathematicians' figures on how and when posterity can pay the present war debt—when a mathematician can be found so bold as to risk his reputation on such a prediction—are almost as incomprehensible to the layman as the 1937 naval and military appropriation.

Since the founding of the Society, Friends have lived after a fashion that eliminates the occasion for violence. Recognition of the sacredness of the personality of an individual within the home, community, or nation, is a spiritual imperative; and upon this basis, the principle of the peaceful settlement of differences must necessarily penetrate all human relations, whether they be individual, industrial, economic, interracial, or international.

It is a way of life that can be and has been applied to international situations. In each case, those instances have been the results of expressions of a will to peace by informed and concerned citizens. There is greater need today than ever before for expressions of this sort by peace-minded people the world over.

One instance of action recently taken by Friends is the adoption by the Peace Section of the American Friends Service Committee of a series of sixteen proposed "Peace Planks for Party Platforms." These cover the aggressive stand Friends take on practically every point of domestic or international policy likely to prove an irritant to a sick world.

Copies of "Peace Planks for Party Platforms" have been distributed to Monthly and Yearly Meeting Peace Committees. Opportunities will be sought to present these to members of the Platform Committees of the Political party conventions this summer before platforms for the coming four years are written. Copies of these "Peace Planks" may be had upon request. Send a card to the Peace Section, American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

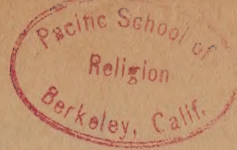
A HISTORY OF THE WORLD WAR

In his most recent book, "Peace with Honor," A. A. Milne writes a history of the World War in 137 words:

"In the summer of 1914, an Austrian archduke was killed at Serajevo, under, it was said, Serbian auspices. Austria's honor, since she was a bigger country than Serbia, demanded that she should seek what is called satisfaction. Serbia agreed to make certain of the obeisances and motions of humanity suggested to her, but rejected certain others. Complete satisfaction being necessary to the honour of Austria, no course was left to her but the forcing of these other obeisances upon the smaller country. The force applied led directly to the killing of ten million men who were not archdukes, and, directly or indirectly, to the deaths of uncounted thousands of women and children. Even so, however, the object remained unachieved. The further obeisances were not made, and four years later Austria was still incompletely satisfied. . . ."

Unless the wheels of the present world military machine are spiked, a history of the next World War can probably be written even more briefly. But there may be no one left to write, or read it!

LOUISE A. STINETORF.



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WALTER C. WOODWARD
Editor

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What Preaching Christ Means

By William Hiram Foulkes

TO preach Christ is, in a vivid sense, to strive to preach as Jesus preached. What a wealth of inexhaustible resource there is, just at this point! Dr. Buttrick in his book, "Jesus Came Preaching," has opened wide windows upon the preacher who was his own message. What is there that we need to learn about preaching that we may not acquire in the footsteps of the Master? How to use words, the art of story telling, the perfection of simile, metaphor and parable, simplicity so sheer that it is stupendous, directness of aim, candor and courage, unflagging zeal coupled with rare tenderness, the prowess of a lion in dealing with the enemies of the people, and a shepherd's heart in gathering lost and wayward sheep. We need to see him also illuminating the reality of God so that men could see a heavenly Father's face, shining into the darkness of human hearts, going deeper than the darkness, finding and restoring God's blurred image, setting upon earth an everlasting kingdom of righteousness and peace, scorning the sword, taking the cup, bearing the cross upon which he laid down his life, and finally conquering death—his whole life from manger-cradle to Joseph's opened tomb, the gospel preached in the person of the living Word!

To preach Christ is not supremely to preach about him. So much preaching misses the mark because it is largely about him. Ever since New Testament times men—and women, too—who have believed the Scriptures about Christ, have been able by some power higher than themselves, to transform that "belief about" into "a confidence in" Christ. To them Christ is both historic and dynamic. He is eternal and contemporary. They find in him a full revelation of the being and character of God. Therefore, when they preach Christ they have a "thus saith the Lord," both in their hearts and upon their lips.

ON EVERY BATTLE FRONT OF HUMAN NEED

Why should any professing Christian doubt the validity of the Christian gospel in the realm, for example, of economic or social life, when by every token Christ is essentially cosmic in the sweep of his personality and spirit? What is there about Christ that makes his disciples hesitate to unfurl his banner on every battle front of human need? Nothing about him, but about them! The hesitation, fear and lack arise out of their failure, not out of his inadequacy.

To preach Christ is to speak God's first and last word,

We deem this message significant not only for its intrinsic worth, but from the fact that Dr. Foulkes, pastor of the Old First (Presbyterian) Church of Newark, New Jersey, is Chairman of the Committee for the National Preaching Mission which is to occur this Fall under the auspices of the Federal Council of Churches. It may thus be considered as the "keynote" of that Mission.

Righteousness the first, and Redemption the last, or as the fathers used to say, "The Law and the Gospel": individual righteousness, whose zenith is Christlikeness, and whose nadir is the unrighteousness of sin; social righteousness whose antipode is organized evil on a world scale and whose crowning glory is the kingdom of heaven. "Forasmuch as an authentic Chris-

tianity is a perpetual act of judgment," says the initial pronunciamento of The National Preaching Mission, "it shall be the object of this Mission to understand and apply that judgment in respect of the individual, the Church and contemporary life, with courage enough to accept it when it comes to our generation as condemnation, and humility enough to appropriate it when it comes to us as grace."

To preach Christ is to herald with conviction, and with the passion of solicitude, sympathy and love, the eternal truths of God and to show their applicability to current life. It is also to proclaim the self-revelation of God in Jesus Christ and by the power of a consistent testimony to persuade men of the truth of the gospel. At its heart it is the proclamation of a Saviour from sin. The wise men of old came seeking a king: "Where is he that is born king?" To the lowly shepherds, the angels first "preached Christ" saying "unto you is born this day, a Saviour which is Christ the Lord"! Good tidings, too "for all people!" Little wonder that the sky should be riven with that psalm of adoration and praise, "Glory to God in the highest, and on earth peace, good will among men!"

TIMELESSNESS AND TIMELINESS OF GOSPEL

The gospel is also to be preached in all its timelessness and timeliness alike. If men ask by what token the Twentieth Century world may be expected to have anything more than a casual or antiquated interest in a first century philosophy or cult, the answer is clear and conclusive. The Christian Gospel does not belong to any century. It had certain basic historic manifestations in the first century. It is equally active and productive today. It has never allied itself, except at its peril, with any human scheme, plan, organization or party. If the Christian gospel should be completely harmonized today, for instance, with the last word in any one of a dozen scientific or economic fields, it would be so hopelessly out of date in a score of years that it would be forgotten. The Church has suffered far more from mesalliance than from hostility.

The applicability of the gospel of Christ to every life

and to all of life is also one of its cardinal tenets. Sometimes its votaries hesitate to apply it to the former—every life: more frequently and more persistently it halts before its application to the latter—all of life. That is, the gospel is essentially qualitative and quantitative as well. It deals with individual sins, festering in the dark abyss of estranged and disintegrating personality; it also grapples with those self-same sins writ large in the social scale; hideous, horrible war among nations, and at its roots personal lust, pride, envy, ambition, greed, corporate tyranny and individual slavery; race hatred among the peoples on earth and deep down in individual hearts; an unjust social and economic order, and as both its masters and servants, individual men and women who are at odds with the divine will and plan for human life. At the root of all such trees, the gospel axe needs to be laid.

THE URGENCY OF PREACHING CHRIST

There is also an urgency about this business of preaching Christ. Not that he shall fail or be discouraged, or that his gospel is inadequate but because men and women are living and dying without him. It is high time, for the Church at least, to realize that some of the gospel words and phrases which have seemed practically obsolete for years, are startlingly contemporary, vital and inescapable. Even the fashionable, gilt-edged labels which have been put upon the conception of sin, by means of which it is set forth as tension or drift, have not changed the reality underneath the labels. Call it what you will, it is still there, virulent, loathesome, demoralizing. Sit on a grand jury, or read your daily papers, if you do not believe it. Consult your physician or attorney, or better still, look into your own heart, if you think that sin is an obsolete idea. Repentance, too, is there and contrition, forgiveness and pardon and a sense of freedom and peace, rising to the ecstasy of joy and continuing on the high level of faith and the experience of an inward poise and confidence.

To those who contend that it is an anachronism to use the word "lost" in connection with modern man's condition, it may be replied by those who set forth to preach Christ, that not in a century have so many men been "lost," with new and tragic significance wrapped up in that word, as now.

We dare not overlook another and a truly vital element of the preaching of Christ, and that is the ministry

of compassion. Sooner or later every man, every home, every group comes face to face with sickness, sorrow, distress, often with calamity and sometimes with what the world calls disaster, and at last, as sure as life itself, in an individual, hand-to-hand conflict with death. Our fathers may have irritated their contemporaries with an unbalanced insistence upon the realities of another and future world. Today there are many who have become equally wearied with that current and humanistic philosophy of life which is altogether horizontal and which has no vertical dimensions. While they may not be ready to face and accept all that the Christian gospel has to demand and offer concerning immortality, they are not satisfied with any scheme of things which neither requites their longings nor assuages their griefs. There never was a better time than today, with master scientists adding their calm words of assurance as to the reasonableness of the affirmation, in which to preach conscious personal immortality, through the resurrection of Jesus Christ from the dead.

PREACHING FOR A VERDICT

There is another aspect of preaching Christ that must not be overlooked. It is to preach for a verdict. Even Pilate, who had Jesus on his hands, had to say, "What shall I do with him?" Every man who comes face to face with Christ by the preaching of the gospel has Christ on his hands. He will have to do something with him. That "something" will be regulative of his conduct and character, and determinative of his destiny. To deny Christ is to set one's self adrift in the dark; to neglect him is to grope one's way through the thickening shadows; to evade him is to be pursued by haunting fears and hopes; to procrastinate reckoning with him is to permit the subtle forces of evil to harden one's heart and mind, and finally to become adamant against the truth and love of God. To accept him as one's personal Saviour, one's Lord and Master, one's "prophet, priest and king," the "pioneer and perfecter" of one's faith, the commander and comrade alike of one's way, and the redemptive creator of that new social order on earth wherein dwelleth righteousness, justice, brotherhood and peace, is to put the Christ whom God the Father has exalted, at the center of the cosmos, at the core of every man's heart. Christ sufficeth and he shall suffice.

Executive Committee in Session

United Program is Planned

UNUSUAL importance attached to the meeting of the Executive Committee of the Five Years Meeting which occurred April 23 and 24, inasmuch as it was the first annual session of the Committee as appointed at the sessions of the Five Years Meeting which occurred last October. In addition to giving attention to various matters referred to the Committee by the larger group, members faced the task of planning for the program for the ensuing five year period. On the assembling of the Committee on Thursday morning, at the First Friends Meetinghouse, members entered into a period of devotion in which

Lindley D. Clark gave vocal expression to their aspirations.

Active members present were: Isaac T. Johnson, Laurena H. Farquhar, Frank W. Dell, Lindley D. Clark, Ella R. Firth, Lindley M. Binford, Nellie H. Markle, Howard W. Cope, Alvin T. Coate, Walter H. Wilson, B. F. Andrews, Raymond Binford, George H. Wood, Alonzo M. Gardner, Raymond E. Mendenhall, Edgar H. Stranahan, Chairman, and the Secretary. At the Friday session, Mildred Kearns Hoadley was present as vice-chairman of the Young Friends Board in the absence of the chairman, David W. Day.

Regrets at inability to be present were presented for Rufus M. Jones, David W. Day, Richard R. Newby and Tom A. Sykes. Inasmuch as Richard Newby was detained at home because of the serious illness of his wife, Emma Newby, and Tom Sykes because of a recent operation, the Secretary was instructed to send them messages of sympathy. The following telegram was read from Rufus Jones, Clerk of the Five Years Meeting, dated at Nashville, Tennessee: "In the midst of heavy work here am thinking of you and your problems."

The presence of Elizabeth L. Hazard and W. Bruce Hadley, Field Secretaries

respectively of New York and Baltimore Yearly Meetings was appreciatively noted.

Edwin G. Crawford and Jesse O. Parrish were reelected as Treasurer and Auditor respectively of the Five Years Meeting for the ensuing quinquennium. On the nomination of the Publication Board, Walter C. Woodward was reelected Editor of THE AMERICAN FRIEND.

MATTERS REFERRED TO COMMITTEE

As indicated above, disposition was made of several matters referred to the Committee for consideration and action by the Meeting in general session. Among these were the following:

It will be recalled that at the sessions in October, 1935, a communication was presented from Western Yearly Meeting proposing that the Five Years Meeting return to the status of birthright membership. This, with the additional question of some form of affiliated membership, was referred by the Executive Committee to a committee of three Friends to make a study of the whole question and report to the Committee one year hence. The committee appointed consists of Wendell G. Farr, A. Ward Applegate and Burritt M. Hiatt, all of Wilmington Yearly Meeting. It was felt that better results could be attained by the appointment of a few members, closely related, who could give the important subject more continuous and thoroughgoing attention than if the matter had to be pursued largely by correspondence.

At the previous request of the Central Committee, Errol T. Elliott presented an information and removal blank, as proposed at the October sessions, and as authorized by the Five Years Meeting. With slight changes, the blank was approved and will be distributed later to the various meetings.

As to the proper safeguarding of meeting records, the Secretary was asked to transmit a letter to the Yearly Meeting Clerks regarding the matter, in which should be urged the importance of securing good record books on the part of local meetings, of keeping records up-to-date, and, in cases in which Yearly Meetings do not have such, that they should provide vaults for the safeguarding of official records.

DELEGATES TO FEDERAL COUNCIL

Regarding our participation in the National Preaching Mission, to take place this Autumn under the auspices of the Federal Council of Churches, the matter was referred to the Central Committee to follow developments and work out ways of cooperation.

To represent the Five Years Meeting at the Biennial Meeting of the Federal Council of Churches to be held at Asbury Park, New Jersey, December 9-11, 1936,

the following were appointed: Delegates—Walter C. Woodward, Elizabeth L. Hazard, W. Bruce Hadley and Walter L. Collins; Alternates—Errol T. Elliott, Jennie C. Callister, Thomas W. Y. Clark and A. Ward Applegate.

An invitation was presented from the Universal Christian Council for Life and Work to send delegates to its meeting to be held at Oxford, England, in the summer of 1937. The matter was referred to the Central Committee, with power to give credentials to suitable Friends who may have a prospect of attendance. No financial obligation is involved.

UNITED BUDGET ESTIMATES

Careful attention was given to the financial reports presented by the Treasurer and Auditor of the Five Years Meeting. On the whole, the reports were quite encouraging. The United Budget receipts were greater by \$3,325.40 than for the previous year. After consideration of the question on successive days, the United Budget estimates for the current year were adopted as follows:

Missions	\$42,000.00
Religious Education	910.00
Young Friends	2,500.00
Prohibition and Public Morals	300.00
Education	1,000.00
Peace	1,000.00
Ministers and Workers' Relief	3,000.00
Cooperative Expenses	5,060.00
Emergency Fund	4,230.00
	\$60,000.00

In connection with the above, it was the action of the Committee that the item for ministers and workers' relief is to be a preferred charge; that the item for cooperative expenses is to be preferred to the extent of \$400 per month; and that half of the receipts from the emergency item are to be applied on the indebtedness of the Five Years Meeting. The Yearly Meeting Assessment, or Administrative Budget, for the year 1936-37 was made at six cents per member.

By action of the Executive Committee, the books of the Treasurer of the Five Years Meeting for the current year, 1936-37, will close on March 31, 1937, the end of the fiscal year, instead of remaining open for ten days for the reception of belated remittances.

PROPOSALS FROM BOARDS

The following communication from the American Friends Board of Missions was favorably received:

"The Board would like to suggest to the Promotion and Executive Committees of the Five Years Meeting that during the fiscal year 1936-37, it should be the united policy of these Committees and the Mission Board to stimulate the spiritual and material resources in the home constituency with the expectation that there should be no lessening of contributions but, on the other hand, that ways may be found whereby these may be raised above the present level. With

the economic improvements in the country, it is also hoped that some of the financial burdens at home may be relieved and efforts be made for more adequate salaries for many pastors. The Board further suggests that the fiscal year 1937-38, during which time the Friends World Conference will be held, be dedicated especially to an increase in financial support of our united interest."

From the Board on Religious Education, Edgar H. Stranahan submitted a proposal for setting up a series of coaching conferences to facilitate the united educational program of our various Boards and agencies.

As chairman of the Board on Education, Raymond Binford emphasized the need for adult education for character building in children and in high school and in adult groups; also the need of greater coordination of effort between our membership on one hand and our schools and colleges on the other. He also made a brief statement concerning conferences held and proposed by the Commission on Friendly Training. As chairman of the Board on Prohibition and Public Morals, Raymond Mendenhall stressed the importance of an adequate program of temperance education.

As related to the general subject under consideration, a Minute was read from the meeting of the Central Committee held February 24, 1936, apropos of the joint letter from the Board of Young Friends Activities and the Board on Religious Education presented to the Five Years Meeting. The Central Committee recommended that the Executive Committee instruct the two Boards in question and the Education Board to take the initiative, in cooperation with the other Boards, for devising plans for a correlated program of work.

On behalf of the Promotion Committee, at present constituted by the members of the Central Committee and the Central Office Secretaries, Errol T. Elliott, who was reappointed to his Secretarial connection with the Five Years Meeting, reported progress that had been made in the United Promotion work since the sessions of the Five Years Meeting in October, and forecast some important features of further work as contemplated.

CORRELATED PROGRAM OF ACTION

Following these various proposals for the educational program connected with our united work, the Committee asked the chairmen and secretaries of the various boards and departments to get together at the conclusion of the session and work out for presentation to the Committee a correlated program of action. On behalf of this group, Edgar H. Stranahan, at a later session, proposed this promotional set-up for 1936-38.

1. That for the purpose of supervising

ing this plan, the Promotion Committee be enlarged by such representation as will provide that each participating Board, Committee or Commission shall be represented.

2. That certain objectives, similar to those suggested by the Mission Board, shall be formulated for the years 1936-37 and 1937-38.

3. That the Promotional set-up shall presumably be along some such lines as the following—

(1) A "preaching mission" to emphasize the spiritual and evangelistic

note, and to involve inter-Yearly Meeting visitation.

(2) A widespread use of our films.

(3) The organizing of "coaching" conferences to be conducted in such Yearly Meetings as may desire them. These conferences to be set up and conducted in full cooperation with the Yearly Meeting, through the established organization within that Yearly Meeting, such as an Executive Committee.

(4) The use for inspirational, informational and promotional purposes of THE AMERICAN FRIEND, *Friendly*

Flashes, Bible School literature and other suitable agencies.

(5) That in making contacts with a Yearly Meeting, and otherwise, use be made of the delegates to the last Five Years Meeting.

The general recommendation was approved by motion, and the details were left to the Promotion Committee to work out.

The decision as to the time of holding the next annual meeting of the Executive Committee was referred with power to the Central Committee.

Developing a Program

Report of Annual Mission Board Meeting

THE American Friends Board of Missions held its Seventh Annual Meeting, April 20-22, with twenty-seven members present representing eleven Yearly Meetings. Those in attendance were:

Baltimore—Vernon L. Brown, Thomas W. Y. Clark.

California—Frank W. Dell.

Canada—Ella R. Firth.

Indiana—Charles E. Carey, Flora T. Sayers, Charles M. Woodman.

Iowa—Bessie F. Collins.

New England—George G. Wolkins.

New York—William C. Taber.

Nebraska—Walter H. Wilson.

North Carolina—Nathan D. Andrews.

Western—Orval H. Cox, Mary C. Hadley, Mary E. Hiatt, Sylvester Jones.

Wilmington—Virginia Peelle, Faith A. Terrell.

Woman's Missionary Union—Lenora N. Hobbs, Bertha S. Sumpter.

Indian Committee — Ruthanna M. Simms.

Members-at-large — A. Ward Applegate, Louis B. Campbell, Howard W. Cope, O. Herschel Folger, W. Bruce Hadley, Elizabeth Hazard.

Three of these were welcomed to the meeting for the first time: Ella Firth, of Canada, Bessie F. Collins, of Iowa, and W. Bruce Hadley, of Baltimore.

One of the outstanding features of the work of the Board this year was the beginning of a five year plan for each of our fields. These plans are necessarily tentative but will form the basis of study between the Board and the fields for this next year. New conditions on the fields or within our home constituency may require alterations in the plans later, but the Board feels that more constructive work will be accomplished if we work towards definite objectives, than if situations are met as they arise without any plan for the future.

AFRICA

A constructive program for our Africa field requires a greater unification of the work than is at present being realized. This was the most important problem faced by the Board this year. More than on any other field, Friends have in Africa four departments of work which should work together more as a unit in the future, if our work there is to meet effectively the outstanding needs of the people. This need of greater cooperation is in accordance with the fundamental policies underlying the proposals for all mission work among all denominations at the present time.

The rapidly changing conditions of the industrial and social life of the people in Africa leads the Board to feel that a careful survey of our relations to the present situations should be made in order to insure the development of true Christian attitudes on the part of the Nationals. To help make this survey, our Board feels that a deputation to the field would be highly desirable. However, it does not feel that the expense of such a deputation should be taken out of the regular budget of the Board. Some Friends feel that the need of this deputation work is so important that they have volunteered to make a liberal personal contribution towards it, outside of their regular gifts to the work. Consequently, the Board decided to seek the necessary funds entirely outside the United Budget.

CUBA

In looking forward to the development of a program for Friends' work in Cuba, two outstanding features are predominant. The first is the need of an additional family and at least one single worker in the very near future. The Board had hoped that a way could be

found within this year's budget to provide for this additional family to Cuba, but that seemed impossible when we considered all of the present imperative requirements of the Board. The second essential need for Cuba in the immediate future is the development and maintenance of National workers. The decrease in support to Cuba has been so great within the past several years that some of the best leaders, who have been developed under Friends, have gone to other denominations, because they found in them a greater sense of security in their future relations and in the support of their families. Consequently, it is necessary for us to seek, at the present time, either to secure the return of some of these workers of the past, or to develop among the Nationals, new leaders who are well prepared to lead in Friends' work. In some of our meetings we find laymen who have had broader experience and considerably greater educational opportunities than the leaders of the meeting. This naturally leads to a restlessness among the laymen because of the inability of the leaders to feed their congregations in a way most acceptable to them.

While Friends' work in the past has centered around a few cities and villages, there is a growing sense of need of the development of rural work on a self-supporting basis. This is well illustrated by the development of six rural centers out from Banés. In this plan of work, the same building will serve as a church, a school, and a social center for the community. To finance this project, Friends there have developed a cooperative bakery. Our Board feels that the continuance of the development of this rural work on a self-supporting basis is important.

With the new law granting autonomy

to private schools, a decidedly new emphasis has been placed upon our educational work, inasmuch as, under the present regime, it will be possible for our schools to contribute more directly to the needs of the people than has been true in the past. Our Board authorized an additional appropriation, although modest, to the securing of equipment for home economics, manual training, and the scientific courses of the school, in line with this new policy of the Government. This will be the first time that such courses as home economics and manual training have become real departments of the school work.

There is a great need of Christian literature in Spanish, especially along distinctly Friendly lines and of a high grade. We have been assured by the Committee on Cooperation in Latin America that they will gladly cooperate with us in the sale of any such literature which has an appeal broad enough to apply to other denominations. This leads us to look forward to the preparation of literature on peace and on the application of Christian principles to their industrial and social life.

JAMAICA

Here again we find the same need for the development of Jamaican leaders. Fortunately, Friends were able to send to Jamaica this past year Frederick and Erna Nixon who are well prepared to undertake this work and for whom opportunities for this service have opened up in a most natural and spontaneous way. About Christmas time this past year, they took into their home six young people with whom they are beginning this important work of training for leadership.

Some changes in the work will necessarily need to take place within a period of five years. Those buildings which have now been begun will need to be completed. Some other weak meetings may need to be closed. Also, it is felt that our Glenleigh Home will have to undergo some change. The Board had before it this year a proposed amalgamation of this home with the Purscell Home which, in the past, has been located in Kingston. The Board is taking under advisement and study for the immediate future, the union of these two institutions. Also, Friends must realize that a number of our workers on the Jamaica field, who have given most valuable service in the past many years, will soon need to have younger workers step into their places and carry on the work which Friends have been doing in Jamaica since 1883. Already Sada Stanley, realizing that the natural time of her retirement is rapidly approaching, has asked the Board to secure someone

who will look forward to the continuing of her work at Lyndale.

For a number of years, the Board has had before it the need of the development of a Friends' Center in Kingston, where an increasing number of Friends are going from our rural and small community centers. These Friends drift into this one large center of population, where they are lost because we have no group with which they can identify themselves. It is the hope of the Board that within a period of five years, this center might be definitely begun, probably on a self-supporting basis.

MEXICO

The situation in Mexico requires us to look forward, with uncertainty, to entirely different conditions than we find on any of our other fields. A number of evangelical leaders see certain outstanding values in what appears to some to be a repressive policy on the part of the Government. This condition necessarily arouses the Christian forces from a somewhat smug, self-satisfied, Noah's Ark attitude of safety to an alertness which drives the people to a study of the essential basis of Christian principles of life, and to seek new methods of expression and realization of Christian living. As a step towards this end, since we are largely excluded from definite activities in organized school work, we look forward to the continuance of a plan begun this year of the development of the young people's camps. Since Friends have no missionaries in Mexico, our program will necessarily be to encourage and develop the church under its own leadership.

PALESTINE

On the material side, a program of work in Palestine should look forward to the finishing of the Girls' School building and the construction of an auditorium, while our spiritual contribution should be that of an increased development of the village and church community work. In order to begin this program, many Friends will be glad to know that the Board was able to place in our budget this year, a small amount for the support of the outstanding village worker, Nahmeh Shahla. It is the hope of the Board that those who have been contributing to her support outside of the budget will now add that much to their regular contribution to our united support. In addition to this village work, we, as Friends, have a responsibility of developing within Palestine a distinctly Friendly attitude towards Christian living and our spiritual message to society. With our physical plant on this field now in better shape than that on any other field, the Board feels that this spiritual concern should be our

greatest contribution for the next four or five years.

TENNESSEE

Again the problem of the development of leadership among the people themselves, and the intensification of the spiritual contribution, seem to be uppermost in a forward looking program among our people in Monroe County, Tennessee. At the same time, there are a few physical changes that need to be made. Roger's Chapel should be moved to a much more accessible center. It is felt that we should supply the field, as early as possible, with a trained nurse, inasmuch as doctors are often difficult to secure because of the distance and the resulting high fees for the amount that these mountaineers are able to pay. Likewise, the development of demonstrative and cooperative farming would be very desirable in this area.

WESTERN INDIANS

The paternal attitude of the Government towards the Indians has led many to feel that the Indian has lost much of his initiative and that one of the outstanding contributions of Friends should be to help those with whom we are working to regain this initiative by the development of outstanding leaders among the people themselves. This need is well illustrated by the fact that although Friends have been working with the Indians in Oklahoma longer than with any other group, having begun in 1869, and although they are at our very doorstep, yet practically all the spiritual leadership today is still carried on by our missionaries. Our program of work for the next five years among the Indians should also include a greater amount of support, some of which can be found by the development of economic projects which lead to self-support for the Indians themselves. The berry industry under the direction of Eber Hobson, points in this direction and leads us to feel that a continuance of this type of work as a basis of economic support as well as a basis of demonstration of what the Indian himself might do, holds a promise for the future. The efforts this year to experiment with and demonstrate the value of soil erosion control is another step in the same direction.

A TWO YEARS' PROGRAM

Not only did the Board look forward to the development of a five years' program on each of our fields, but it took carefully under consideration the need of our home constituency. As a consequence, it proposed to the Executive Committee of the Five Years Meeting that we unite in a two years' program within the Five Years Meeting. The Board suggested that during the fiscal

year of 1936 and 1937, we ask our home constituency to contribute no less to our United funds but to make even a slight increase in the support of the United Budget. However, our Board suggested that the greatest emphasis should be placed upon the relieving of some of the financial problems of the local meetings of the Five Years Meeting during this year. Many of our churches have long standing debts on buildings, which, for a sound financial basis within our denomination, should be met within a reasonable time. In addition to this, many of our meetings are paying such an inadequate support to their pastors that it is impossible for the pastor to grow mentally and spiritually, through reading, study, and the attendance of important conferences, in such a way that he can feed his congregation the spiritual food which it should have. Again we feel that our church should seek to bring about an alleviation of this unfortunate circumstance. One year, of course, is not enough to accomplish this, but if we unitedly turn our attention and start in this direction of establishing the Society of Friends on a sounder financial basis, we shall have made an outstanding contribution during this one year.

Likewise the Board feels that during this same year, not only it, but the other Boards of the Five Years Meeting, should acquaint Friends of the Five Years Meeting with the work with which these various Boards are doing. For the Mission Board, this will mean the preparation of new literature and other materials concerning the extension work of Friends to other nationalities.

Then we feel that for 1937-1938, we should ask Friends for a material increase in the support of our united work. A great deal of work in our different fields has very materially suffered because of the decrease in the financial support during these years of depression. While the changing conditions in world affairs and the added emphasis of placing responsibility on the National workers in the various countries have brought about conditions which will perhaps never require as large a budget as Friends had in 1920 and 1921, we do feel that Friends will be able and willing to increase, within the next few years, their contributions to the work that the Mission Board is doing in these different parts of the world. Consequently, our Board is united in asking that the Five Years Meeting look forward to a substantial increase in its contribution to our international work during the fiscal year of 1937-1938.

We are not facing a war—we are in one, an economic one.—ROBERT Z. WILLSON.

Married Seventy Years



JEHIEL AND ANNA JANE BOND

A community celebration was held at the Friends Meetinghouse at Webster, Indiana, four miles north of Richmond, Indiana, on Sunday, May 3rd, in honor of the seventieth wedding anniversary of Jehiel and Anna Jane Bond. The Methodists of Webster joined with the Friends in a union meeting in loving appreciation of this aged couple who have lived and served in the neighborhood for almost the entire period of their married life. Jehiel Bond is a minister and for many years served the local meeting.

George N. Hartley of Fountain City, himself ninety-two years old, preached at the morning meeting for worship. A

community dinner and reception followed the meeting, and open-house was kept during the afternoon.

Jehiel Bond is ninety-four years of age, and Anna Jane Bond is ninety-two. They are indeed well preserved for their years, and when we inquired of their son, Dr. S. Edgar Bond of Richmond, regarding their health, he reported that they were busy making garden! Dr. Bond is their only living child. Two married daughters are not living: one, Clara, was the wife of Richard Haworth, now of California, and the other, Jennie, of Walter Painter of Garrett, Indiana.

SPRING BLOSSOMS FROM BLOOMINGDALE

Recently when the pastor, Lyman G. Cosand, gave a stirring message to Bloomingdale, Indiana, Friends on what it means to be a Christian, and opened the doors of the church, nine new members responded.

The Council on Religious Education has completed the study of the booklet, "The Mind of Christ for Today," using one chapter at each meeting as the basis of discussion.

American Friend Day was observed on May 3, with an original playlet being presented at the close of the Bible School period by Hermon C. Allee, his wife Lavina Allee and their daughter Hester. In a scene in their home, a recent issue of THE AMERICAN FRIEND was talked over. This was followed by an announcement of special offers to new and renewal subscribers. The pastor's sermon on "Reading," followed.

The Daily Vacation Bible School opened on May 4, with a goodly number of Friends on the teaching staff.

Bloomington Quarterly Meeting will occur on May 16 and 17. E. Howard Brown, Salem, Indiana, will be the speaker from outside, on the sixteenth. Also a representative from the Yearly Meeting Committee on Young Friends Activities will be present. On Sunday, the 17th, following the Bible School lesson, there will be given a history of the Bible School in Bloomingdale Quarterly Meeting by Mary E. Allee. Edward M. Woodard will bring the anniversary sermon at the eleven o'clock hour of worship. A basket dinner will be enjoyed at noon, and in the afternoon, a miscellaneous program of papers and reminiscences will be heard, in keeping with the celebration of the one hundredth anniversary of the organization of this Quarterly Meeting.

AT SYRIA AND PALESTINE YEARLY MEETING

BY ROSINA D. HARVEY

The Syria and Palestine Yearly Meeting, held alternately at Ramallah, Palestine, and Brummana, Lebanon, this year gathered at Brummana from April 3-6. To those who know and love Brummana, it is still the loveliest spot on earth, and to those who came for the first time, the joy of meeting in such surroundings added much to the pleasure of Yearly Meeting. This year, rain had fallen quite recently and the air was clear, the grass was fresh upon the terraces, and the tops of the pines were very green until at sunset they took golden tints from the setting sun which lit up their trunks with a copper red, most beautiful against a saffron sky.

With a warmth of hospitality that always amazes the westerner, Brummana Friends had ample and comfortable accommodation ready for visitors from England, from Palestine, and from various parts of Lebanon and Syria. Friday evening was given up to making all feel at home and Yearly Meeting proper began with a devotional session on Saturday morning.

After a time of waiting upon God on Saturday morning, Tanius Cortas took his place as Clerk, and his kindly guidance of the gatherings throughout was a benediction upon us.

Both Syria and Palestine have peculiarly difficult inter-racial, economic and political problems from which Friends cannot stand entirely aloof. In our first business session we gave time to the consideration of the Arab-Jewish question. We listened to reports from Daniel Oliver and Khalil Totah on the situation as they see it, an almost overwhelming problem for those in authority and fraught with much danger and uncertainty. Friends felt that in view of their inexperience and, in some cases, insufficient understanding of the situation, they could take no definite action as a Meeting, but that they should have the matter on their hearts and endeavour to acquaint themselves individually with all the facts on both sides.

Time was spent on Saturday and Monday on the question of what Friends' attitude should be towards a proposed "Federation of the Protestant Churches" in Lebanon. Tanius Cortas and Loutfi Levonian had represented the Society of Friends at a conference of the Presbyterian Churches in Lebanon to which members of the other Protestant sects were invited. Much as Friends appreciated and sought unity with other Christians, some queried the advisability of too hasty a step. After much prayerful consideration and deep sharing of opinions, the Meeting asked the Clerk and Loutfi Le-

vonian to act again as their representatives to the next meeting of the Presbyterian conference. Our Friends were asked to put the Quaker position clearly before this meeting and to ascertain what such an affiliation would involve and to what extent the Society would be free to live its own life and abide by its distinct principles. It was good that the younger members of the Society had this opportunity of thinking through for themselves the value of their Quaker heritage, and also their responsibility towards other Christians in the Near East.

A most happy feature of the Yearly Meeting was gathering for tea on Sunday afternoon at the Hospital and for the beautiful service there when the tablet in memory of Dr. Antonius Manasseh was unveiled. It was a family gathering in more senses than one, for not only were most of the relatives and friends of the Doctor with us, including Philip Manasseh who is hoping to follow in his uncle's footsteps, but the solemnity of the service brought us closely into touch with our Heavenly Father as we thought of how He had enabled Dr. Manasseh to serve his fellowmen so fully. Our thoughts went out to Mrs. Manasseh and her family in England and we wished she could have been with us to share in our joy and thanksgiving.

During Yearly Meeting we were interested and stimulated by addresses on different topics which brought us into touch with the wider world. We appreciated Alice Nike's picture of the busy whirl at Friends House, and William and Emma Noble's account of their service among the unemployed in Wales. Dr. Totah and Najeeb Shemun attracted large crowds of people from the village in addition to Yearly Meeting Friends when they gave addresses in Arabic. Much concern was felt that the very admirable translations of Quaker literature as well as original writings from the pen of Najeeb Shemun should have a wider circulation, and most Friends were seen taking away books and pamphlets to begin the good work.

Roger Soltau gave an excellent summary of the helpful messages from other Yearly Meetings. The last paragraph of the Epistle prepared by the Syria and Palestine Yearly Meeting expressed the note of hope that was felt throughout the gatherings—a hope founded on faith in the almighty power of the Living God who alone can bring us through all the perplexities of our present world conditions: "In days of unrest, which might easily become days of panic, it is important that we should dwell deep, and that our spirits should know the peace which the world cannot give and cannot take away. We shall be equal to every occasion, when we can say in sincerity, 'All my springs are in Thee.'"

SYRIA AND PALESTINE YEARLY MEETING OF THE SOCIETY OF FRIENDS

To Friends Everywhere:

The Yearly Meeting of 1936, held in Brummana, Mount Lebanon, has been a large one, and, as we gather for its closing Session, we are impressed with the thought that almost all that has happened might be summed up in the words: "Prepare ye the way of the Lord."

The Tablet in memory of Dr. Antonius Manasseh which was unveiled on Sunday, April 5th, records his "medical skill, radiant personality, and living Faith." Those who knew him best have told us how his "living faith" sustained him in the difficulties of his war service in Damascus, Baalbek and Palestine, and made his contribution then of unforgettable importance. In loyal devotion to his Lord, he was "never off-duty," and all his life was spent in terms of "He went about doing good." In his presence, one felt the good in one strengthened and to see him seizing every opportunity for service was to get fresh inspiration and a wider horizon in life.

We have faced together the value we set upon our heritage as Friends and whether those of us who live in the Near East have any distinctive contribution to make to its people and to the All-Friends Conference in 1937. The unrest of these lands makes it difficult to take a detached and hopeful view, but we dare to believe that the One who called forth and prepared Dr. Manasseh for such fruitful service is ready to call out and prepare the willing among us. "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

The happy way in which the correspondence from other Yearly Meetings has been presented to our gathering this year has made these epistles a source of real inspiration to us. We are constrained to quote from one of them. "We must put forth all our God-given powers to prepare our own members to be persons who are possessed of that sacrificial spirit, that glowing social passion, that depth of human interest, that Christlike love and tenderness which must characterize any ideal social order."

In days of unrest, which might easily become days of panic, it is important that we should dwell deep, and that our spirits should know the peace which the world cannot give and cannot take away. We shall be equal to every occasion, when we can say in sincerity, "All my springs are in Thee." The assurance of our Lord still stands, "Ye are My friends if ye do whatsoever I command you."

Signed in and on behalf of Syria and Palestine Yearly Meeting of Friends,

TANIUS CORTAS, Clerk.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

WHAT IT MEANS TO BE A QUAKER IN EUROPE

BY DAVID ELKINTON

When headlines scream of Hitler's troops marching into the Rhineland, or of the murder of an European statesman, we suddenly become aware that the political cauldron of Europe has again boiled over. But what is happening when no headlines reach us from that far-away place we designate hazily as "Europe"? And does it mean anything different there to be a Quaker than it does for us in America? In the following account I should like to answer the latter question with both yes and no. Yes, because outwardly it is an entirely different world from ours; no, because inwardly we are bound very closely together by a common spiritual experience and a common faith.

In the rolling wooded hills of North Germany, almost within sight of Hamelin, of Pied-Piper fame, lies the quiet town of Bad-Pyrmont where the German Yearly Meeting is held. Here, in 1931, German Friends rebuilt what is now their only meetinghouse from a structure of last century—a remnant of the Quaker torch, suffocated by Prussian militarism. This little meetinghouse is shaded by a large elm, and the yard is bordered by a neat stone wall. One can soon realize why this quiet place is such a haven of joy for those who suffer in body and spirit trying faithfully to live the consistent Christian life.

I arrived late the first evening and soon joined an informal "sing" held in the basement dining-room, since as yet I had not received my registration blue ribbon and name tag, one Friend suspected me of being the "plain clothes" representative of the police! Yes, it is true—written permission must be obtained from police headquarters to hold the Yearly Meeting. The officer who attends every session has the power to disband the meeting if any political discussions arise. For this reason the business sessions are very few and discussion is held to a minimum. This and other aspects bring home to one the great similarity of the political conditions facing the early Friends in England to those under which German Friends are living now.

I was finally introduced to Etta Albrecht, of whom I had heard much from friends at Earlham, Haverford and Bryn Mawr. We sat right down and chatted in English (American) and Ger-

man all about our many mutual friends and interests.

I joined several young Friends from Berlin, and some of those who had come over from England and Ireland, and put up at the local Youth Hostel, an extremely simple overnight home for youthful hikers and campers. We bought and prepared our own meals, cooking (or rather burning!) the cocoa in the common kitchen while the *Hausmutter* lent us her cheery advice. As we sat down in silent worship to our farewell breakfast, even the few other hikers paused, perhaps in amazement as well as respect. With political freedom as it is in Germany, it was with great inner joy that we sang "*Die Gedanken sind frei!*" (Thoughts are free.) Group singing and hiking are enjoyed just as much by the young Friends as by any other group of German youth.

After lunch a few of us wandered up the hillside to share our varied experiences. It is only on quiet, intimate occasions such as this that one can really learn what terrific problems are facing young Friends in Germany today. About twenty-five or thirty young Friends must sooner or later face the draft in the conscript army service of a year. (There is a possible chance that some of them may be able to get alternative, non-combative service, but some will refuse even this.) To many of us in America this question of conscientious objection is still an academic question, and those of us who do face it in college are often supported by an influential Yearly Meeting. Under Hitler the "C. O." stands alone against the ruthless power of an almighty State.

Later we rambled across the pastured hills to *Friedenstal* (The Valley of Peace), a nineteenth century Quaker settlement. The Clerk reminded us not to make ourselves conspicuous by too large a group walking together—this to prevent the appearance of any unauthorized public demonstration! We had tea on the shaded terrace of the former Quaker Inn at *Friedenstal* whence we sent postcards to several absent Friends. (This is a very pleasant German custom of remembering those at a distance.) It also reminds one of the fact that most Friends in Germany are isolated from all the others and it is only on such occasions as the Yearly Meeting that contact with other Friends is enjoyed.

But aside from these more serious problems, I came away from German Yearly Meeting with delightful memories of knapsacks and shorts, of hot cocoa and buns (with butter, a real treat!),

of a polyphony of snores in the Youth Hostel, and of the concert by the *Kurpark* lake, lit by brilliant Japanese lanterns.

Thus in external experiences the life of a Friend in Germany today (and indeed in other Continental countries) is quite different from ours in America. Nearly all meetings are held in private homes or in rented rooms. Yearly Meeting time does not mean a huge concourse of many hundreds of people, most of whom have come in their own cars. Thus to describe to our European Friends *merely* our organizational setup, our committees and boards, our finances, and our memberships with figures in the thousands, is to speak to them in an unknown language. But what they do understand and really can appreciate is the spirit of Quakerism which can be expressed both in personal contact and in group experience.

It is because one is so apt to think of other groups of Friends as living under conditions similar to those we know and thus to judge them falsely, that I have dwelt on external appearance and circumstance.

Because of their isolation and the lack of means to travel, distances which to us seem quite short are for European Friends very great. Except for such gatherings as the Yearly Meetings or the annual International Conference, it is only by "personal epistles" and by correspondence that Friends can keep in touch with each other. And yet correspondence can only be in the most general terms, since the strict censorship in many countries makes it impossible to express just those things which are most important.

It will be seen that it means a far greater personal sacrifice and personal dedication to be a true Quaker in Europe. One finds again little bands of Seekers who faithfully maintain their testimony against so much opposition and suppression. Perhaps the greatest thing we can learn from them is that in spite of great external difference in circumstance, we try to live by the same faith and we seek the same goals. How mighty a force we might be in America if all of us were as firmly convinced of our faith as Friends in Europe have through necessity become!

Haverford College, Pennsylvania.

Today people are trying to construct a Christianity that does not give Jesus any great place, and often these people make a beautiful thing of it. But that kind of religion is like a cut flower. There is never any root to these Christianities. Our Christianity has lived because it has gathered around the Lord Jesus Christ; not looking back or forward to Jesus, but looking up to Him as Lord.—DR. JAMES MOFFATT.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



THE ESSENCE OF SPIRITUAL RELIGION

By D. ELTON TRUEBLOOD

Harper & Brothers, 156 pp., \$1.50

Our critical discussions of religion have generally stayed well within the framework of mental patterns or thought-forms *about* religion. We have rather thoroughly combed the superstructure of religious thought and practice, but too seldom have we approached religion at its "grass roots." Above the surface we find highly debatable material, and we have made thorough use of it. We need to go increasingly into those "universals" of the human spirit, to see *beneath* the surface, the well-springs of religion and life. Ultimately, that is where the case for religion rests.

D. Elton Trueblood brings to us this kind of penetrating insight in "The Essence of Spiritual Religion." His purpose, stated as follows in the opening chapter, is faithfully followed throughout the book:

"Some religions have been definitely harmful in many respects and most religions have been overlaid with deposits of superstition and materialism. Our task is to look beneath this accumulated mass and discover, if we can, the genuine religion of the spirit which has existed in all generations.

"That which is eventually described is not the result of an eclectic process. Our tool is not the pestle for the mixing of ingredients, but rather the scalpel by means of which the superfluous is carved away until the core of spiritual religion is displayed in its purity."

It is a happy method that he pursues in laying his thought before the reader by means of contrasts, which, it is important to note, he does not too easily assume. There is the generosity toward contrasting points of view, which understanding ever induces. It is always somewhat an over-simplification when one attempts to classify religious thought under two or more headings. Religious attitudes and patterns are legion. But one may safely conclude that a large proportion of religious persons are to be found in the general area of one of two groups.

On the one hand are those whose religious concepts may be defined primarily in terms of a theological structure. On the other hand are those who insist that religion in its purity is to be found only at its sources in terms of first-hand acquaintance. Many of us are mixtures, holding these two approaches in varying

proportions. We have commonly generalized these two attitudes under the captions of the "theological" and the "mystical" approaches. While generalizations are often fatal and unfair if pursued too far, they may be used in a valid way to outline and discover our thinking.

This recognition of two rather widely separated approaches are the contrasting strands on which the author deftly weaves his thought in the charming and lucid style which is characteristically his. It is, in a general way, the Catholic and the Quaker viewpoints which he uses. By means of these contrasts, he artfully leads the reader to see diverging viewpoints as clearly as the lights and shades of a landscape. The inner unity, however, is as fully revealed as the diversities.

Furthermore, the book is not merely an intellectual exploit into the ever interesting field of religion. It is more than analysis. The reverence which he interprets in his last chapter characterizes the book until one feels that as he reads he is tasting for himself, the sources of spiritual religion as they are opened.

But the devotional tone of the book does not hide the frank and critical treatment of its subjects. Another quotation will serve to portray the attitude of the author:

"The attitude of spiritual religion in the matter of belief may be conveniently summarized by saying that it stands for 'critical tolerance.' The adjective is needed because tolerance, without safeguards, can become a doubtful virtue. Tolerance may be nothing more than the easy acquiescence of a person who does not wish to be disturbed because he doesn't really *care*. Tolerance has appeared in the past chiefly among those who accept the received order with little worry or thought, and the merely tolerant person is seldom a world shaker."

Being a criticism, though tolerant, the candid presentation of truth as the author sees it, will be appreciated even when there may be sharp disagreement with him. Let one bring the degree of sincerity and generosity to its pages which they bring to him, and he may discover a stimulating friendship with this book, unsparing, though sympathetic, as true friendship always is.

It has been too often assumed that if religion is spiritual and inward, it is thereby unconcerned with social construction to a corresponding degree. "Per-

sonal" religion has not been sufficiently *personal* for it has failed to touch that point in human relations whereby personality is possible in the larger measure. Persons are not like marbles in a bag, to use a figure from the book, wholly separate from one another. There is a deeper unity of the kind that worship discovers in which "a whole can be greater than the sum of its parts."

It is from this level of thought and experience that social evolution and reconstruction proceed. That is the point of view of spiritual religion. But it is not the less demanding on social reform because of this inward depth. In fact its ultimate demand and potency are all the greater. It is on this level of the human-divine relationship that the food supply for the emerging Kingdom of God is to be found. The relationship of religion to social change is one hardly clear to the minds of religious people generally. Here is presented the basis of that relationship. The author finds this coined in Jesus who gave to the social ideal the inner dimension.

The implications of that interpretation are traced into the various fields of religious thought. For instance, the central values of the ceremonial and sacramental, as observed by many denominations, are presented as desirable for an ever widening area of life. It is not the abolition of the sacramental, but its extension that is urged. As for the ministry, it is to be found wherever men yielded themselves to some holy task of service. It is not confined to men of the pulpit and altar. The high regard in which such persons are held should be extended to any function of life wherein God is loving through human relations.

This enlistment becomes missionary. It is logically far flung. From the closing chapter we may find fitting words for the sequel to religion, spiritually conceived, and consequently see its *universal* significance. "Considerations like those mentioned above make it clear that a really spiritual religion is at once a *social* religion and a *missionary* religion. If we *care* about the souls of men, especially when these men are less favored than ourselves, we cannot sit idly by while they are denied those things which would make their lives finer and which we could provide. Indeed, if we admit that part of the evil condition of others is the price that has been paid for the things we enjoy, we are not benevolent when we work for them, but are merely paying a debt long overdue. If a missionary goes to other peoples with a patronizing and condescending air, if he goes to tell them that the things they prize are necessarily worse than the things we prize, he is not looking on human souls with the reverence and wonder which spiritual religion demands."

ERROL T. ELLIOTT.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

SHALL WE JUDGE MEN BY THEIR THEOLOGY OR BY THEIR FRUITS?

Editor, THE AMERICAN FRIEND:

I have been surprised, not at the prominent place given Kagawa in THE AMERICAN FRIEND, but at the disposition on the part of some Friends to set up an ecclesiastical Sandhedrin and put on trial the prophets of our day. I had read an article on Kagawa, published by a religious magazine that is so hopelessly intolerant that I have refused to have it come longer to my home, condemning Kagawa as a dangerous man. I had expected such an attitude from that source. But coming from Friends!—that set an alarm ringing in my soul.

We have suffered so intensely from persecution in the past. We come of a stock of martyrs. Our heritage is blood-bought. Are we now turning persecutors ourselves?

Of course we have evangelical ground for our criticism. So did the Jews when they persecuted Jesus. "We have a law," they said (they tried him by the Scriptures), "and by our law he ought to die." They interpreted the Scriptures in the terms of the elders. We interpret them in the terms of the theologians. Jesus came interpreting "the law and the prophets" in the terms of life and experience, and they could not comprehend him because they were not living in the life and spirit of the men who gave the Scriptures forth. They built the sepulchers of the martyred prophets, and, possessed by the same spirit of persecution that dominated their fathers, crucified and stoned the prophets of their day, "that upon them might come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar." And Jesus gave an ominous warning to all persecutors in connection with his indictment of them—"Verily I say unto you, all these things shall come upon this (persecuting) generation."

Certainly it has been a fundamental principle with Friends, and the foundation-rock upon which Jesus declared he would build his Church, that the religion of Jesus Christ is based upon revelation rather than upon tradition or theology. And now have we come in the Society of Friends to insist upon trying men by our traditional interpretation of the Scriptures and Christ rather than by the standard Jesus gave—that of Christ revealed in the transformation of human

character and Christlike living? As long as we as a Society interpreted the Scriptures and Jesus in the terms of life and experience, we were a power and grew in numbers by leaps and bounds, and when we became evangelical and began insisting on interpreting religion and Jesus in the terms of theology, we began to die and to diminish in numbers. And now we join with the religious zealots of the past in persecuting those who eat their way out of our theological cocoons and burst forth into new life and declare for a new order of things. Ought we not to take earnest heed to that divine injunction given in the Scriptures: "Touch not mine anointed, and do my prophets no harm"? And is it not time that we begin putting the emphasis in religion where it belongs, i.e., upon Christian attitudes and living? "Do men gather figs from thistles?" Do men reveal Christlike character and godly living who do not possess Christ in inner experience? Are we to know men by their theology or by their fruits?

In regard to the objectionable phrase taken by George Bird from Kagawa's "Meditations," I would like to ask: If Jesus could have been the Christ without taking the cross, does not our whole doctrine of the atonement by the vicarious suffering and death of Christ fall to the ground? Could he have been the Christ without the cross? If, according to "all the Scriptures . . . from Moses and from all the prophets . . . it behooved (bound, Gr. root) Christ to suffer these things, and to enter into his glory," could he have laid full claim to the Messiahship until he had fulfilled their stipulations? I wonder!

JOHN I. WRIGHT.

Jonesboro, Indiana.



A DEEP CONVICTION VIGOROUSLY EXPRESSED

Editor, THE AMERICAN FRIEND:

Although not fond of appearing in print, I am moved to express a very deep conviction for the "Friendly Forum." The latter, of course, must be kept open for any and sundry viewpoints. My regret is not that the "Forum" is thus open, but that some views are held by Friends, the expression of which may easily do poor justice to Christians whose devoutness, if known to us, would inspire our profoundest praise.

A few weeks ago I was thrilled and deeply moved by the generous space given and the well-deserved commenda-

tion accorded to Dr. Kagawa whom I regard as perhaps the greatest living Christian. Dr. Robert E. Speer, that fine, but conservative Presbyterian leader, speaks of him as "one of the world's half-dozen greatest Christians." Having heard Dr. Kagawa say to a large audience in our own city of Greensboro, that George Fox's Journal is one of the best three books for devotional reading next to the Bible, it seemed doubly fitting to me that THE AMERICAN FRIEND should thus seek to acquaint Friendly readers with this unique, humble, devout follower of Jesus!

My keen disappointment at reading the letter from Elwood White directly attacking Kagawa as a man and as a Christian, the letter from Fred D. Fallow indirectly attacking him by offering an obviously unattested and unproven criticism of "Cooperatives" couched in numerous "ifs," and George Bird's letter commending both and estimating the value of one of the finest books concerning the Cross by holding up one sentence entirely removed from its context, is difficult for me to express. Yet I remember that this is "Our Friendly Forum."

After reading your unusually fine editorials in the issue of April 30, on "What Would Happen to Jesus in Person?" and "A Religious Boondoggler," I am fully aware that my offering is entirely unnecessary. But I must say to Elwood White that he has entirely missed the fact that it was Kagawa who more than all other influences combined kept Communism from sweeping Japan into its grasp! It is doubtful if any other man since Jesus and Paul has suffered as has Kagawa to prevent the Communistic philosophy of force from coming to full power; nor do we know of another who, like Kagawa, has suffered the sorrows, the sicknesses, the poverty, the shame (though guiltless) of the outcast multitudes in order to bring them to a knowledge of Jesus and save them from their total degradation. And, would my friend in Knightstown like to have his whole ministry—or even one sermon—judged adversely by a single sentence taken so far from its context as to lose its meaning? Do any of us express our whole conception of truth in every single sentence?

I fear that Kagawa did not visit Knightstown or Belvidere as he visited Greensboro, where, after delivering a forty-five minute sermon on the fundamentals of Christian experience with such telling simplicity, humility, and Christlike devotion to the truth of God, I saw mothers beg him (Kagawa) to lay his hand on the heads of their small children in benediction!

I drove almost 1,200 miles to Indianapolis, December 28 to January 1 (last), to see and hear this apostle of Jesus from the Orient! It was deeply

affecting to see Kagawa come onto the speaker's platform in such reverential humility that applause was unthinkable for discerning souls, and to hear him state in such unequivocal terms the absolute necessity of Jesus Christ and His gospel as the only hope for Japan and the world.

To have won 65,000 converts to "The Kingdom of God Movement," of which Kagawa is the head, in his own meetings between 1930 and 1933, the slogan of which movement he set as "One million Japanese for the Kingdom of God," gives one pause.

Helen Topping in "Introducing Kagawa," quotes him thus in reference to "Cooperatives": "As you know, I am much interested in the organization of cooperative societies because I believe that only through them can the necessary economic foundation of world peace be laid. These cooperatives must be imbued with the ideals of love and service. It follows that I am interested in speaking to already existing cooperative organizations as well as to church groups. Somehow these two groups must be brought together to the end that the cooperatives become Christian and the churches become cooperative."

MIL0 S. HINCKLE.

Greensboro, North Carolina.

A BIT OF PAINFUL THINKING

Editor, THE AMERICAN FRIEND:

A perusal of some of the critical contributions to the Friendly Forum re Kagawa and the space he occupied in a recent number of THE AMERICAN FRIEND, provokes a bit of thinking—painful thinking.

Dr. Kagawa's efforts to save and uplift the under-classed and the outcast of his and other countries is denounced by the writers as Communistic, Socialistic, Modernistic. "This man from Japan" is placed beneath the consideration of AMERICAN FRIEND readers because he happens to be traveling under the auspices of groups not approved by the writers. We wonder what there is in our boasted western economic and social systems that places them above the criticism or even the correction of an Asiatic such as Kagawa.

Our friend of Knightstown, Indiana, offers one quotation that gives us pause. And as we pause to read and read again, our heart almost seems to stop its beating. "Why did not Jesus let the people say he was the Christ? It was because he was not yet qualified to call himself the Messiah. Until he took the cross he could not be the Christ, he thought." All my well-groomed orthodoxies protest at the thought. But here it is in all its starkness: "Until he took the cross he could not be the Christ, he thought."

HERE AM I; SEND ME

The call of God to Christian service is being taken seriously by young people of this generation. They recognize it as a great call, in the light of which they have a sacred obligation to respond with no less than their best effort.

THE BIBLICAL SCHOOL of FRIENDS UNIVERSITY WICHITA, KANSAS

has been organized with a curriculum designed to afford practical training for young people of today who have recognized the call of God to definite Christian work in the ministry, missionary service, teaching, or any of the varied activities of the local church.

And—but—He *did* take the cross, and he is Kagawa's Redeemer—and mine!

I hold no brief for Kagawa. Before the Christian world he stands or falls by his record. Before God he stands or falls by what he *is*. But I want to leave this testimony. I thank God that He can save me and all Knightstown in spite of all our puerile orthodoxies, and that He can save a Kagawa in spite of all his great heterodoxies.

A. L. KNIGHT.

Argonia, Kansas.

CONSTRUCTIVE EFFORT AT GREENSBORO

A series of meetings has recently been concluded at Greensboro Monthly Meeting, Greensboro, North Carolina. Beginning on March 22, a week of prayer meetings in the homes of the members was enjoyed. The following week was devoted to visiting those who can not attend church regularly, as well as those adherents who attend, but whose membership is elsewhere. A number of these have expressed a desire to unite with the meeting. Throughout the third week, ending with a beautiful service on Easter morning, services were held each evening at the church, under the able leadership of the pastor, Milo S. Hinckle, with a member of some vital branch of the church work leading the devotionals at the beginning of the service. The aim of the entire series of three weeks was to renew the spiritual life of the members and secure for each a spiritual uplift. Those who attended felt that this had been accomplished, for a deep sense of "the Presence in the Midst" was quite evident.

Near the end of the "Visitation Week," the tornado which swept over parts of the city on Thursday evening, April 2, did considerable damage to the meeting-house, which will require over \$1,000 to repair. Many of the members also suffered property damage to their homes or places of business.

A group of associate members of the meeting have recently been taking studies in the principles of Friends, in order that they might come into active membership with a definite knowledge of the beliefs for which they, as Quakers, must stand. Persons in this class have been guided by the pastor, Milo S. Hinckle, and they selected Mothers' Day as the time for their recognition as active members.

Two of the members of this meeting, George H. Grantham and Retta E. Hardin, have recently attained the age of ninety years. They were remembered in many ways, for the sweet personality and Christian life that each has shown to those about them, have endeared them to all, and it is hoped that both may be spared to us yet a while.

THE BOULDER SCHOOL OF MISSIONS

The twenty-seventh session of the Boulder School of Missions will be held June 21-27, at the Colorado Chautauqua, Boulder, Colorado, under the auspices of the Colorado Council of Federated Church Women, a State group affiliated with the National Council of Federated Church Women and several other State and national religious organizations. Its Publicity Chairman, Mrs. Robert W. Maris, is a Friend, as are also Mrs. Forrest Gunther and Mrs. Ernest Zelliott, who with representatives from eleven other denominations have been instrumental in arranging for the seven-day program of the School.

Two themes, dealing respectively with home and foreign missions have been announced: The Negro in America and Africa. Separate programs are being planned for girls and women. Fourteen Faculty members, men and women in the main from the Colorado area, but with four out-of-the State speakers, will direct the study groups and lecture at the general evening meetings.

A CHICAGO VERSION OF AN OLD PARABLE

BY THE REV. DR. CHARLES H. HEIMSATH
Pastor, First Baptist Church,
Evanston, Illinois

During the sub-zero weather a few weeks ago a man was speeding along Skokie Highway early in the morning to his office in Chicago. Suddenly his car slipped on the ice, and before he knew it, he found himself deep in the snow bank beside the road. And that was not the worst of it; the car hit a cement culvert concealed by the snow, smashing up the car, and the man found his face painfully cut by the falling glass. He was in a pretty sad plight, this man who was driving down Skokie Highway.

He felt faint and sick, but he managed to pull himself outside the car and sit on the running-board. My, it was cold! At that early hour on so cold a day there were few autoists passing. Eventually he saw a car coming toward him. What luck! He recognized in it the minister of a neighboring town. Surely if he ever needed help from a minister, he needed it now! Feebly he waved his arm, signalling distress, but the minister drove past. As a matter of fact, the minister saw the man beside the road but he feared he would be late for the meeting of a board in Chicago.

Then cold began to penetrate through the unfortunate man's clothing. He was afraid he might freeze—he was now actually ill from loss of blood and cold. Here comes another car—surely this man will stop. Again as the car draws near, he recognizes a neighbor—a prominent business man in his own village, an active member of civic committees and a deacon in the church. How lucky that such people were passing along the road where this injured man lay! Sure enough, he is slowing up in response to the feebly waving hand; he is looking cautiously and carefully to see what is the matter. Then, suddenly, the car begins to speed up and now the deacon is disappearing down the road. Of course, you cannot blame him—he did not want to get "mixed up" in what seemed like an ugly mess. He had made the safe rule never to stop on the side of the road. Who could tell, maybe this injured man was only a decoy to trick him into stopping so that gangsters concealed within the car could hold him up?

Now the man was so sick and cold that he began to lose consciousness. He knew the danger of fainting and he tried to keep himself awake. The cold was creeping into his very bones! Would no one ever come? At last a beautiful car appeared, and the man's heart sank. No one riding in such style would stop for him! But the car did stop still and a big man got out. "Vell, vot has happened?" he

asked kindly. Never had the Jewish accent sounded so sweet in the ears of this injured man. As a matter of fact he had always cherished a prejudice against the Jews, and he often thought secretly that Hitler's treatment of them no worse than they deserved. Meanwhile, he found himself lifted up tenderly by the big Jew and placed in the back seat of the Jew's car; moreover, he was wrapped in the Jew's warm laprobe and his wounds bound up with the Jew's clean handkerchief which he took from the front pocket of his coat. The next thing he remembered he was in the receiving room of the Evanston Hospital and he heard the Jew saying, "Go ahead and take care of him. Here is enough money for the first day, and I vill drop in tomorrow and pay you some more if he is broke. Don't worry; I am head of A——'s clothing store in Chicago."

You say this modern version of the story of the Good Samaritan is too emphatic. Maybe so, but I suspect the original story of the Good Samaritan fell with startling emphasis upon the ears of those men who first heard it. Both stories are pretty hard upon the representatives of religion, but remember the details of a parable are not important. And the main point rings true in both the modern and the original versions of the story. Here it is: *true neighborliness consists in helping the person who needs your help.* This is the big idea of the parable of the Good Samaritan and it is the main idea in Christianity. You can tell a Christian by the way he treats the people who need his help.

RECENT DEVELOPMENTS AT JONESBORO

The Easter activities of the Jonesboro, Indiana, Meeting were many and varied and began with the annual six o'clock breakfast, sponsored by the Christian Endeavor, held in the church basement. Phoebe Swathwood had charge of the Easter program given at the close of the Sunday School hour, while the Easter cantata, "Hail, the Victor," directed by Charles Cox, was heard during the morning worship period, at which time three new members were received into the meeting.

Frank W. Dell, California Yearly Meeting Superintendent, was with us on the evening of April 13 and brought pictures of the sessions of the Five Years Meeting of 1935. He also spoke in the interest of the Promotional work of the Five Years Meeting and gave a brief outline of the mission of Friends today.

Chester McKean, chairman of the Temperance Committee of Indiana Yearly Meeting, presented an illustrated lecture on "Ten Nights in the Bar-room," on the evening of April 16.

The life of the entire meeting was quickened by the two weeks' of special pre-Easter services held by the pastor, John I. Wright, and his wife Edna, while the recently reorganized children's division, under the leadership of Edna Bundy Baskett, and the newly formed Junior Church, directed by Mary Pitt, have done much to stimulate youthful interest and cooperation.

On the evening of May 1, the Ladies Aid Society sponsored a supper in the church basement, for whose redecoration the Society was responsible. A bounteous meal was enjoyed by the ninety-two persons who were present despite the inclement weather. Ancil Ratliff and his wife of Fairmount came dressed in old-time Quaker garb. Elizabeth Gordon, president of the Society and in charge of the program, was similarly attired. Mention was made of the different people whose contributions had made possible the basement improvements. Group singing, a pageant, and a reminiscent talk by Ancil Ratliff on old-time Quaker beliefs, works and customs constituted the evening's program.

LYNN GROVE QUARTERLY MEETING

Lynn Grove Quarterly Meeting was held at the Sugar Creek Meetinghouse south of Grinnell, Iowa, on April 18 and 19. In the meeting on Ministry and Oversight the Clerk, Guilford Street, spoke briefly from Joshua 1:1-19. In the morning worship service, Dillon Wooten delivered a sermon based on the text, Psalms 139:23.

At the Woman's Missionary meeting in the afternoon, stimulating talks were given by Della Day of Center who told of our work among the Oklahoma Indians; by Lou Macy of Lynnville who spoke of our outreach in Palestine; by Mabel McDowell of Oak Grove who recounted Quaker activities among the mountain people of Tennessee; and by Blanche Conover, pastor at Sugar Creek, and Mrs. Newport of Searsboro, telling, respectively, of our mission work and workers in Africa and Jamaica. Following this session, the business of the Quarterly Meeting was taken care of.

The Sunday morning service was blessed with the presence of the Yearly Meeting Superintendent, Richard R. Newby, who brought a powerful message from Philippians 3:10. In the afternoon, Nelson Nice preached a challenging evangelistic-temperance sermon. As he closed his message, six small boys and six small girls, each carrying an American flag, marched to the front of the platform while he delivered his final query, "Here is the raw material, what will the finished product be?" The altar call which followed was responded to by a mother and her two small sons.

QUAKERDOM AT LARGE

Rufus M. Jones' new book, "The Testimony of the Soul," was the selection of the Religious Book of the Month Club for April.

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The article, "In Praise of Asceticism," by Clarence E. Tobias, Jr., which appeared in THE AMERICAN FRIEND for March 5, was selected for inclusion in the May issue of the magazine, *Religious Digest*.

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In the Indiana State Primary election held May 5th, Clarence M. Brown prominent attorney of Richmond and eastern Indiana, and a graduate of Pacific College, was chosen as the Republican nominee for Congress from the Tenth Indiana District.

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Those who have followed recent references on this page to the venerable Dr. Seth Gordon Hastings of San Antonio, Texas, will regret to read of his recent death, shortly following the observance of his ninety-sixth birthday. He was an honored and much beloved man whose life had been as fruitful as it was long.

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Zeno Doan and his wife, Leona Doan, have removed from Marion, Indiana, to Rogers Park, adjoining Evanston, Illinois, to make their home with their son, Kenneth Doan. They are happy in the thought that they are located not far from the new North Side Friends Meeting in Evanston. Their address is 2060 Birchwood Avenue, Chicago.

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Arthur Bewley of Whittier, California, who made a recent visit among old scenes in Indiana, was a welcome caller at the Central Offices in Richmond. His son, Thomas W. Bewley, was a delegate to the Five Years Meeting sessions from California Yearly Meeting in October, when his educational films on alcohol attracted much favorable notice.

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Frank W. Dell informs us that after nine years of service he has resigned as Superintendent of California Yearly Meeting, his resignation to take effect at Yearly Meeting time in June. Although his future plans are not matured, he will probably give a good deal of attention to interdenominational work in connection with his growing ministry in the field of visual education.

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Thomas R. Kelly, for many years a member of the Earlham College Faculty, who removed with his family last year to Honolulu to accept a position on the Faculty of the University of Hawaii, has

been appointed Professor of Philosophy at Haverford College to succeed D. Elton Trueblood, who, as previously announced, goes this year to Stanford University.

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Raymond E. Mendenhall, member of the Faculty of Otterbein College, Westerville, Ohio, and chairman of the Five Years Meeting Board on Prohibition and Public Morals, was recently nominated for Governor of Ohio by the new Commonwealth party of that State. The Editor already has an invitation to visit our Friend in the Governor's mansion following the next election!

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Samuel L. and Evelyn M. Haworth of Guilford College, North Carolina, sailed from New York on the *Berengaria*, May 8th, for England in which country they will spend several weeks. They expect to attend the sessions of London Yearly Meeting which begin May 18. Later in the summer, after making a short tour of Holland and Belgium, they plan to attend Denmark Yearly Meeting.

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Thomas E. Drake, an instructor in history at Yale University, has been appointed by the Board of Managers of Haverford College to succeed the late Rayner W. Kelsey as Curator of the Quaker collections of the College and also as Assistant Professor of American History. "Northern Friends and Slavery" was the subject of the thesis which he wrote in pursuance of his Doctor's degree, which he received at Yale in 1933.

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Esther Morton Smith and Augustus T. and Nella H. Murray were honor guests at a farewell tea and reception given on Sunday afternoon, May 3, at the home of Sina M. and Edmund C. Stanton, Washington, D. C. Approximately fifty members of the Florida Avenue Friends Meeting of Washington were present at the informal social gathering. The Murrays are leaving soon for California and Esther Morton Smith for Newport, Rhode Island, to spend the summer. They will be greatly missed by Washington Friends.

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Not long ago, Mahlon Harvey, the American representative in the Friends' International Centre in Paris, was host to the Franco-British Club. A quotation from a Parisian press report is of much interest to friends of Mahlon Harvey as well as to others who are interested in international affairs: "Before a full room, the eminent American professor

spoke on 'The United States and President Roosevelt.' With much wit and humor, he held the audience under his spell for almost two hours. Filled with Yankee anecdotes, this talk was a treat for the ear and the spirit."

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A Quaker has been bombing Toronto! Our friend, Jack Copithorne, is secretary of the League of Nations Society, and as such is in the thick of the campaign for funds with which to carry on for the next three years. As publicity for the campaign, ex-service men and students wore gas masks and paraded in down-town Toronto, while a dozen airplanes overhead bombarded the city with "shells" cleverly engraved by a local firm, pointing out the futility of war.—*The Canadian Friend*.

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The next International Conference of Friends is to be held at Jordans, England, August 21-24, 1936. An extract from the Minutes of the Committee on Arrangements reads: "We hope that as many as possible of the American Friends who may be in England at the time may attend." If Friends who expect to be traveling abroad this summer will write the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa., they will be put in touch with other Friends who expect to attend the Friends' International Conference. These conferences are of immense value to the Society of Friends, and it is hoped that a good delegation from America will be in attendance.

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William J. Sayers and his wife, Flora T. Sayers, of Richmond, Indiana, are planning to attend the World Sunday School Convention to be held July 6 to 12 in Oslo, Norway, "land of sunlit nights." They are arranging their trip abroad with Heckerman's Christian Good Will Tours, cooperating with the Convention, and are gathering a company of friends to accompany them. Anyone interested in joining a congenial group for the trip is encouraged to write William J. Sayers at 25 South 15th Street, Richmond. As most of our readers know, William Sayers is Clerk of Indiana Yearly Meeting and Editor of our Bible School Publications, while Flora Sayers is a member of the American Friends Board of Missions.

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Walter E. Lewis of Gate, Oklahoma, informs us that Roy H. Dunn, a young man actively identified with the Friends Meeting and Sunday School at Gate, has been chosen to represent the United

States as heavyweight wrestler in the Olympic Games in Germany this summer. He won the national A. A. U. championship at Chicago early in April and soon after took first place in the Olympic try-outs held at Lehigh University. He is a graduate of the Northwestern Oklahoma State Teachers College and is now taking graduate work at the State A. and M. College. Walter Lewis writes: "He is a quiet, modest farm boy of high ideals and exemplary habits. As he has been a member of my Sunday School class for eleven years, I naturally am much interested in his success."

NEWS OF OUR MEETINGS

An interesting Missionary Conference for Lynn Grove Quarterly Meeting was held at Lynnville Friends Church on April 2, with Mildred White, a returned missionary from Palestine, speaking at both morning and afternoon sessions. A cooperative dinner was enjoyed in the dining room of the church at the noon hour, when opportunity was given for all to meet Mildred White and to enjoy an hour of Friendly fellowship.

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Nelson Nice of Wichita, Kansas, and Dillon Wooten of Stork, Kansas, after a three weeks' series of successful meetings at Searsboro, Iowa, began a series of meetings at Lynnville, Iowa, on April 20.

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The Knightstown, Indiana, Friends Meeting celebrated its sixtieth anniversary of service on Sunday, May 3. At the morning hour, J. Edward Hartsuck brought a good message on building a life. At the afternoon service, Dr. T. R. Woodard read a short history of the work of the meeting and many visitors present spoke words of greeting. Letters were read from Franklin and Lillian Chant, former pastors, and others.

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The fiftieth anniversary of the Lawrence, Massachusetts, Meeting was celebrated April 25 and 26, in the forty-year-old meetinghouse on Avon Street. James A. Coney, General Superintendent of Evangelistic and Church Extension Work for New England, was chairman of the Saturday evening service of remembrance which followed the church supper, and read the history of the meeting. The program consisted of miscellaneous musical numbers, varied remarks and reminiscences, and an address by William H. Richie of Philadelphia, "Shall We Change Our Faith in a Changing World?" In the Sunday morning worship hour, William Richie again spoke, on "The Importance and Purpose of the Words of Christ," and in the Sunday evening service he gave an illustrated lecture entitled "The Bible in the

Southland," depicting an auto trip of 4,400 miles. * * * *

Max I. Reich of Philadelphia, who gave several addresses at the Ministers' Alliance of Kansas Yearly Meeting at Emporia, spent five days following in Wichita, giving daily Bible lessons and addresses at University Friends Church. He preached twice on Sunday, gave daily talks on the gospels Monday, Tuesday, Wednesday and Thursday, and lectured every night, besides speaking to the students at the University and the Friends of Israel one day. There has never been such a Bible teacher at University Church as this converted Jew, who talked to large audiences at every session. His talks attracted several of the Jews of the city, as well as members of many of the city churches. . . As a result of special work by the pastors and others of University Friends Church, including a series of Monday night Bible lessons by Charles O. Whitely, twenty persons were added to the active membership list of the church at Easter.

AT QUARTERLY MEETING "ON THE DOVER ROAD"

Dover Quarterly Meeting was held in Dover, New Hampshire, April 23rd, in the historic old meetinghouse, built in 1768, in which John Greenleaf Whittier's parents and maternal grandparents were married. Many of the members of the Quarterly Meeting are descendants of converts made by the three Quaker women, Mary Tompkin, Ann Coleman and Alice Ambrose, commemorated by Whittier in his poem, "How the Women Went from Dover," and by other Quaker missionaries who visited Dover and the surrounding country from 1659 to 1663.

During the meeting on Ministry and Oversight, James A. Coney, Yearly Meeting Superintendent of Evangelistic and Church Extension Work, spoke of the great need for religious leaders in the State of Maine, where many towns have neither religious community services nor Sunday Schools.

In the worship service, James A. Coney gave the keynote message, advocating and illustrating the benefits of cooperation with God. Josephine H. Carr, Yearly Meeting Superintendent of Bible Schools and Religious Education, who was in attendance with others from Parsonfield Quarterly Meeting, made interesting suggestions about religious conversations with young people. Also present were members from other meetings, and visitors from Methodist and Congregational churches.

The noon-day luncheon gave opportunity for a happy social hour before the routine business session in which preparations were made for the Yearly Meeting in June at Ocean Park, Maine.

DEPUTATION TEAM TREKS TO TRAVERSE CITY

The Indiana Yearly Meeting team arrived at Traverse City, Michigan, on Wednesday evening composed of R. Aaron Napier and wife, Inez, from Winchester, Indiana, Marie Cassell, Ludlow Falls, Ohio, and three younger Friends, Delores Barley of Marion, Indiana, and Allen Osborn and Dallas Bailey of Winchester.

These visiting Friends were also Friends in service, meeting with the Long Lake congregation the first evening and with the Traverse City Friends on Thursday night where a delicious potluck supper was served at 6:30 o'clock. This was followed by short, helpful messages from each of the guests in general and by Aaron Napier in particular.

A Young Friends Rally was conducted at Long Lake on Friday evening, with Beatrice Carmien, Superintendent of Young Friends Activities of the Traverse City Quarterly Meeting, presiding. It was a most delightful time with bountiful "eats," rousing pep-songs and visitative mood occupying the first part of the program. Later a dramatized temperance talk was presented by six boys, which was arranged by Eugene Kinney, Temperance Superintendent of the Quarterly Meeting. Two younger Friends each recited a Peace reading. They had recently won first and second places in a Youth Peace Contest held at the Traverse City Meeting sponsored by Betty Wyson, Quarterly Meeting Superintendent of Peace. Inspirational talks by the young Friends who were our guests were enjoyed by all. Allen, Dallas and Delores sang the praises of Quaker Haven in such an enthusiastic manner, telling of the splendid Christian atmosphere, so that every young person present was desirous of attending the Conference to be held there June 29 to July 3. The Rally closed with a most helpful message by Aaron Napier.

Traverse City Quarterly Meeting convened at Long Lake on Saturday. It was a day long to be remembered. The attendance was unusually large. Marie Cassell delivered an inspiring sermon, and a veritable spiritual love feast followed in which many young Friends and older ones participated. An impressive, clarifying view of Friends' belief on baptism was presented by Aaron Napier. Luncheon was followed by the business meeting in which the Superintendents of Temperance and Young Friends Activities reported their interesting work within the past six months.

On Sunday morning Aaron Napier spoke in the meeting at Traverse City and Marie Cassell to the Long Lake congregation. The "Presence in the Midst" was very real in both services and we

were all drawn closer to God. In the afternoon the meeting on Ministry and Oversight gathered to listen to Aaron Napier as he spoke of the responsibility resting upon the members of this body as they serve in the church.

We were cheered by the presence of Al Reiker, Arthur White and wife of Maple City, also George Wood and wife and Edgar Derbyshire and family from Manton, who were present at some of these services.

Delores Barley had charge of the Christian Endeavor Society and stressed helpfully some of the thoughts found in the twelfth chapter of Romans. At the same hour Inez Napier gave some very worthwhile suggestions to the women of the Missionary Society. Marie Cassell presented a searching message in the evening on the question, "What will you do with Jesus?" Both meetings joined in this service which was held at Traverse City. After farewells were said and the impressive services drew to a close, everyone present was conscious of a deeper desire to walk with Christ, who is the Life, the Light and the Way.

On behalf of Friends in Northern Michigan we wish to express to the Executive Committee and to the Evangelistic and Young Friends Boards of Indiana Yearly Meeting our deep appreciation for their making such a visit possible.

THEODORE AND ESTELLA FOXWORTHY,
Pastors.

FROM FIRST FRIENDS OF INDIANAPOLIS

From First Friends of Indianapolis comes an interesting summary of activities both past and future. Perhaps the most significant of recent projects participated in by their members was the Institute of International Relations held April 18, at the city Y. W. C. A. Sponsored by the Midwest Institute of International Relations at Northwestern University, a part of the A. F. S. C. program, and with about twenty-five local organizations cooperating, the Institute, it was felt, made through the leadership of its Faculty members—Milton Hadley, Garfield Cox, and W. Clyde Allee of Chicago, and President William C. Dennis, W. Perry Kissick, and E. Merrill Root of Earlham College—a definite contribution to the community and furthered the appreciation of international accord among the colleges, high schools, business and religious groups who shared in it.

Quaker Club, a young Friends discussion group, met with the young people's organization of Bridgeport on the evening of April 5. The breadth of its interests can be seen by some of the subjects listed for consideration during

April and May: What Young People Can Do in the Church; Liquor; Peace; Education; and Christianity in the Home, School and Recreation.

As the last of a series of three Friday night programs based on pre-Easter themes, the church choir presented the cantata, "The Crucifixion," in the church auditorium on Good Friday.

The usefulness of the church library, composed of authoritative books on Quakerism, international topics and other subjects suitable for study groups, has been augmented by the addition of several volumes, by the establishment of regular loaning hours, and by the completion of a catalogue of its contents.

The thirty-eight members of the meeting who attended the American Passion Play at Bloomington, Illinois, on April 26, were delighted with the performance and highly praised the quality of the presentation.

HOPE AND ENTHUSIASM IN DENVER MEETING

The past months have been characterized at the Denver, Colorado, Meeting by a marked spirit of hope and enthusiasm. Meetings for worship have been unusually well attended and the Bible School has made real progress. A series of devotional meetings, conducted by the pastor, Cecil E. Hinshaw, during the week prior to Easter was well received. Many expressed appreciation of the quiet periods preceding the opening of each meeting—periods during which organ music contributed to the spirit of worship in a very real way. The Easter service was the best attended meeting in a number of years. Music by the choir occasioned much favorable comment. Plans for the observance of Nebraska Yearly Meeting "College Day" feature the coming of Ora W. Carrell, President of Nebraska Central College, for a morning worship service.

A program of improvement of the church grounds by means of a lawn, shrubbery, and trees has followed the redecorating of the inside of the meeting-house a year ago. A more beautiful place of worship and more attractive surroundings have contributed materially to the growing spirit of enthusiasm. The meeting is looking forward to a time of growth and progress.

PASTORS ALLIANCE MEETS AT EMPORIA

The Pastors Alliance of Kansas Yearly Meeting was held at Emporia, Kansas, April 20-23. Lloyd Cressman, vice-president of the organization, gave the welcoming address to visiting Friends. By his enumeration of problems and difficulties faced by ministers of the Alliance, the president, Everett Craven,

opened the way for the various talks which had been arranged around the general theme of the sessions, "Effective Ministry."

The main speaker of the conference was Max I. Reich of Philadelphia, who, in one of the most gripping addresses ever given before the Kansas Pastors Alliance, declared that any ministry to be effective must be based on a thorough knowledge of the Scriptures. Embellishing his remarks by pertinent references to the Psalms, he spoke impressively of the underlying unity which—regardless of seeming divisions—exists among religious people of different faiths and practices. "It is not so much the way we come to Christ, as the Christ we come to," he said.

Other factors in effective ministry were listed by Kansas speakers: W. A. Young, in two lectures on international relations, stressed the present need for a vigorous peace message; Charles Beals made a strong plea for church doctrine; while Charles O. Whitely described ways and means of collecting sermon material. In his talk on "Friendly Ideals of Pastoral Leadership," Gervas A. Carey, Dean of the newly created Biblical School of Friends University, predicted the significant future which awaits our Society if it will but provide for a trained ministerial leadership of spiritually endowed, socially adjusted persons.

Throughout the sessions a splendid fellowship was manifested, expressing itself in the common desire for the continued growth of the church in all things pertaining to eternal life. For the coming year, Gorman T. Doubleday of Haviland was elected president.

MARRIED IN MEETING ON EASTER MORNING

At the close of the Easter morning sermon on "The Waiting Vision," at the Friends Church at Dayton, Ohio, a wedding march was played and Vernon Jones and Georgia Smith, with their attendants, marched up the two aisles of the church and met in the front of the church where their marriage was solemnized by the pastor, Ethel Jay Propst. Then the names of fifty-five new members were read and all came forward and stood around the wedding party, composed also of new members, so that they might be taken into the church. A portion of the Discipline was read by the pastor, who then gave a short message of Friendly greeting. On behalf of the Elders of the meeting, William McDonald, Clerk of the Ministry and Oversight body, and for the Monthly Meeting, Harvey D. Buckley and Luther T. Poore, Clerks, gave messages of welcome. All joined in singing, "Blest be the Tie that Binds," and thus closed a service that was a blessing to everyone present.

BLOOMINGDALE QUARTER CENTENNIAL

The Bloomingdale, Indiana, Quarterly Meeting (Western Yearly Meeting) was organized in February, 1836. An informal program in keeping with the centennial observance was planned by the Executive Committee of the Quarterly Meeting for the sessions of the February Quarterly Meeting, but was postponed on account of the ice-covered roads and the severely cold weather. This program, which will be given on Sunday, May 17, includes a sermon at eleven o'clock by Edward M. Woodard, a basket-dinner at noon, and in the afternoon a series of talks and papers of historic interest by local talent. The usual business sessions of the Quarterly Meeting will be held on the 16th.

NEW BURLINGTON NOTES

The pre-Easter series of evangelistic sermons given at the New Burlington, Ohio, Meeting, of Wilmington Yearly Meeting, by the pastor, Harry L. Leasure, culminated in the worship hour on Easter Sunday when seven persons were welcomed into active membership in the meeting.

The Bible Study group for Junior boys and girls directed by the pastor and his wife during the past year has been much appreciated.

The Ladies Aid has been very active during the past year. A new furnace has been installed and paid for and other repairs to the church property are planned. A project is also under way to landscape the church yard.

Maude Harlan was in charge of one of the temperance contests, being sponsored by the Women's Foreign Missionary Union, held April 12, at which Mildred Carr placed first and Edna Ward second.

AN EXPERIMENT IN PEACE PILGRIMAGES

The Friends community at Bloomingdale, Indiana, was the scene on March 22 of the first of a series of Peace Pilgrimages held under the auspices of the American Friends Service Committee and the Mid-West Institute of International Relations in cooperation with a group in the community. Initiated frankly as an experiment in peace education, the program, under the leadership of Robert Balderston, General Manager of the National Dairy Council, Homer J. Coppock, Dean of Herzl Junior College, Theodore Noss, Instructor in Sociology at Purdue University, and Alfred Cope, Secretary of the Mid-West Institute, will be continued in form in other communities where opportunity occurs.

This small group of Chicago Friends drove to Bloomingdale for a week-end.

Two New Books By Quaker Authors

The Testimony of the Soul

By Rufus M. Jones

A new book by our eminent Quaker philosopher is always assured of an enthusiastic welcome—and this book no less than previous ones. In facing the implications of our life today, Rufus Jones says: "There is an interior depth-life in man that carries rich veins of wealth which should be carefully assayed." In exploring this, he stresses the mystical approach.

\$2.00

The Essence of Spiritual Religion

By D. Elton Trueblood

In the preface to his new book, the author says: "I have tried to set down those things by which so many really live, and to set them down as a coherent whole rather than a scattered list of beliefs." This purpose is accomplished in a manner characterized by its insight and clarity. Elton Trueblood is well-known to Friends through his teaching at Haverford College and more recently as Editor of THE FRIEND.

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FRIENDS BOOK AND SUPPLY HOUSE

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Each member of the group served in one of the community pulpits on Sunday morning. The afternoon sessions of this short peace institute were devoted to a panel discussion in which the problems in Ethiopia, in Central Europe, and in the Orient were discussed. A strong plea was also made for young men to serve in the diplomatic service.

A large community meeting held at the Friends Church in Bloomingdale in the evening centered about "The Farmer's Stake in World Peace," a talk illustrated by motion pictures, and the topic, "Religion and Internationalism," a discussion of religious forces and how they attempt to overcome the military spirit.

The programs of the Peace Pilgrimages which are available to any Friends community are to be based upon a presentation of facts, an attempt to suggest interpretations, and are also based upon the need for a religious re-dedication in the struggle for world peace. It is expected that every effort will be made to keep propagandistic material outside the scope of these meetings, according to Alfred Cope, Chicago Secretary of the American Friends Service Committee in charge of arrangements for the Pilgrimages.

This Peace Institute was considered one of the most worthwhile educational and inspirational features that has been held in Bloomingdale. The other churches of the community cooperated with Friends in a splendid way. Friends of Bloomingdale feel that this type of ex-

tension work upon the part of any interested group of peace workers offers great possibilities for peace education.

LYMAN G. COSAND.

WHERE YOU MAY GET IT

The Eddie Cantor prize of \$5000 for the best article on how to ensure peace was first awarded to a young man who submitted a manuscript "The Price of Peace." It developed that it had been written by President Frank Kingdon of the University of Newark, and had been taken by the contestant from the December issue of the little magazine, *The Peace Digest*. This article, declared by the judges to be the best of the 12,000 manuscripts submitted, may be had for five cents by addressing the magazine at 6060 Fulton Avenue, Van Nuys, California.

FRIENDS' HISTORICAL ASSOCIATION

All interested persons are invited to attend the summer meeting of the Friends' Historical Association to be held May 16th at Haverford College, Haverford, Pennsylvania, at 3:30 p. m., d. s. t. Papers will be given by William A. Reitzel, Edward D. Snyder, and Arthur J. Mekeel, all of the Haverford College Faculty. Quaker books and manuscripts and a pottery exhibit from Beth Shemesh will be on display, while a tour of the campus, under the direction of Edward Woolman, will be made. A box supper has been planned for six-thirty.

BIRTHS

BASKETT—To Dr. Russell and Edna Bundy Baskett, Jonesboro, Indiana, March 29th, 1936, a son, Philip Baskett.

MORAN—To Dr. Noel and Frances Thomas Moran, Indianapolis, Indiana, February 28, 1936, a daughter, Mary Evelyn.

DEATHS

ANDERSON—At his home near Van Wert, Ohio, April 6th, 1936, John Anderson, aged seventy-four years. He was a devoted and loyal member of the First Friends Church at Van Wert, in which funeral services were held in charge of the pastors, Oscar H. and Alice C. Trader.

GOTHARD—At the home of her sister, Rosa E. Lee, in Whittier, California, April 3rd, 1936, Cordelia Lee Gothard, daughter of Thomas Riley and Ruth Allen Lee. She was born at Friendsville, Tennessee, January 6, 1867, and on May 7, 1890, in a Friends meeting, was married to Dr. Joseph William Gothard. She was converted early in life and until her death retained her membership in the Friends meeting at Friendsville, Tennessee, in whose work she was actively interested. Hers was a life of trust in a loving Father. Her husband, a son and a daughter survive. Willard O. Trueblood conducted the memorial service which preceded her burial in Rose Hill Cemetery at Whittier.

HASTINGS—At San Antonio, Texas, March 23rd, 1936, Dr. Seth Gordon Hastings, aged ninety-six years. The oldest living graduate of Earlham College, he was a native of New Castle, Indiana, and practiced medicine in Muncie and Anderson, Indiana, and Corpus Christi, Texas, before moving to San Antonio, twenty-four years ago. He was a pioneer member of the peace movement after the Civil War. His wife, Carrie Belle Hastings, and two sons and two daughters survive him.

MORMAN—At his home in Jonesboro, Indiana, April 17th, 1936, William Morman, aged fifty-five years. He was born at Upland, September 12th, 1880, the son of Henry and Hannah Morman. Sterling in character, he was converted at the age of twelve and joined the Friends Church to whose support he was ever faithful and which he was serving as overseer at the time of his death. He is survived by his widow Daisy and daughter Phoebe. Funeral services, in charge of the pastor, John I. Wright, were held at the Friends Church in Jonesboro.

PEARSON—Clara Pearson, a beloved member of University Friends Church, died April 14, at the home of her son, Maurice L. Pearson, Wichita, Kansas. She was the daughter of Luke and Sarah Woodard, and was born August 30, 1870, at Hesper, Kansas. She was converted in early life and throughout the succeeding years, rendered loyal service to her Master and her church, her influence always being for a better and more wholesome type of living. She was a graduate of Hesper Academy and was the first organist of Hesper Friends Church. She was married in 1891 to Curtis Pearson. Of this union came a son and daughter, Maurice and Edith Sarah. Curtis Pearson was taken by death in 1907, but she carried on bravely,

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educating her children and meeting her trials uncomplainingly. She was for a time supervisor of the Kansas State School of the Deaf. Short funeral services were held at University Friends Church April 16, conducted by Charles O. Whitely and Lela Gordon, and the following day she was laid to rest in the cemetery at Eudora, the services there being in charge of John D. Mills of Friends University.

THOMAS—At her home in Jonesboro, Indiana, February 29th, 1936, Effie Thomas, aged sixty-nine years. She was a life-long resident of Jonesboro, and from girlhood a member of the Friends Church there. On April 26th, 1934, she and her husband, Jesse Thomas, celebrated their golden wedding anniversary. Her husband, a son and a daughter survive. Funeral services were held at the Friends Church in Jonesboro in charge of the present pastor, John I. Wright, assisted by two former pastors, Edgar H. Stranahan of Marion, and Clyde O. Watson of Wabash.

NOTICE

Visitors to London this summer should enquire for accommodation at the Penn Club, 9 Tavistock Square, W. C. 1. Nr. Friends House.

NOTICE

Pure Vermont Maple Syrup \$1.50 per gallon in lots of ten gallons or more. \$1.60 in smaller lots. R. H. Young, Starksboro, Vermont.

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NOTICE

Friends visiting New York will find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church. Mary A. Fowkes, 606 West 116th Street.

WHERE TO STAY

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

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DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
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The 1936 catalogue and other information will be sent upon request.
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